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Names are transferred to boys through the matrilineal line, to girls through the patrilineal line. This contrasts with Apinayé usage, by which names are transferred from maternal uncle to sister's son and from maternal aunt to sister's daughter.[100] Normally the Canella name passes on to the next younger generation, but often one or even two generations are skipped and occasionally when the age difference is considerable the transfer may take place within a generation. The *ideal* arrangement is to have a maternal uncle convey his names to his nephew while the paternal aunt transfers hers to her niece. But of twenty-eight cases genealogically traced only five strictly conformed to this norm. The deviations result at least in part from the insistence on reciprocity. Unless the uncle has a daughter to whom his sister could pass on her own names, she would not permit the transfer of names to her son. Instead she would look for a more remote kinsman, with whom a *reciprocal* transfer could be arranged. The degree of kinship is often very remote in these name transfers. Adopted kindred are reckoned exactly as though they were blood kin in these negotiations. Pųkin transferred her name to the daughter of her adoptive brother, Hąktōkót; Tempe gave his to the son of his adoptive sister, Terekwę'i.

Copaternity has its effect in this respect. At Patkwei's birth her mother Kopkrí indicated not only her husband, but also Hukraino as the infant's father because he had had extramarital relations with her during pregnancy. Accordingly both observed the couvade, and each considers himself Patkwei's father. In consequence Patkwei is the sister of Hukraino's legal son, Kroyamri, and passed on her name to his daughter, while Kroyamri gave *his* name to Patkwei's son. Similarly, at Pukara's birth, both Kokcet, her mother's husband, and Kokanara, who had been her paramour, kept the couvade. Pukara thus became the sister of Kokanara's son, Ropką', and passed her name on to his daughter.

As a rule a single donor transfers his names to a single recipient. But if the donor dies before passing on all his names, another person takes his place, now transferring his own names to the recipient. In this fashion several persons change their membership in the plaza groups or rainy season moieties or both. If an individual owns names of different sets, he almost always transfers those of one set to one recipient, the others to a second person. The recipient thus acquires once more names belonging together. A typical sample of this process is furnished by Yoro, who owned eight names belonging to three plaza groups and both rainy season moieties. He thus distributed them among four relatives:

Names	Plaza groups (w., western; e., eastern)	Rainy season moiety	Relatives
Yõ'ro	Dwarf Parrot (w)	atų'k	1
Ropką'	Ditto	atų'k	1
Põnjpõ'k	Ditto	atų'k	2
Pąrkačą'	Alien Tribe (w)	ką'	3
Hąktõkót	Giant Snake (e)	ką'	4
Tepkakrõ'	Ditto	ką'	4
Tepnót	Ditto	ką'	4
Vaurẽ'	Ditto	ką'	4

I found no case in which the same donor passed on ką' and atų'k names to the same kinsman; on the other hand, in three instances the same person passed on

[100] Nimuendajú, The Apinayé, 22.

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851 A child usually does not get its first name until several months after birth; I have seen children about a year old who were still nameless.

551 The significance of the names varies considerably and has nothing to do with the bearer's individuality since they are inherited. Except for Ka'tą'm, which may be applied to either sex, the masculine and the feminine names are distinct. Many girls' names terminate in the feminine suffix -kwę'i. The following may serve as samples:

Masculine	Feminine
Kačêkum, Star haze	Kačêkwę'i, Star girl
Čêpką, Bat skin	Pųtkwê'i, Sun girl
Ropką, Jaguar skin	Pųrãkwê'i, Girl of the urucú blossom
Kapêrtųk, Black bacaba	Kôredn, Spilled water
Čątú, Fox belly	Teprã, Small fish (species)
Tepyet, Hanging fish	Pačêdn, Pretty arm
Kukrãčą', Bees' nest	Kukrãyet, Hanging bees
Pądnhi, Arara bone	Te'hõk, Painted lower leg
Kenkum, Mountain fog	Kentapí, Road up a mountain
Kentetet, White mountain	Mĩkwę'i, Crocodile girl
Čąrčą, Place for broiling	Kahê'rkwę'i, Ground-nut girl
Hąktokót, Falcon (species)	Krãpey, Beautiful head

The first syllable serves as a pet name, for example, Kõ for Kôkaipó; Ken for Kentapí; Pądn for Pądnhi.

553 623 The name transfer always takes place in the plaza before sunrise, at the close of the morning dance. The ceremony does not arouse much excitement, but at this hour there are always many people present, especially the councilors. The donor stands on one side, his hąpín on the other, the recipient (or, if he is a small child, his mother or aunt carrying him) in the middle. A councilor or chief steps in front of this group, turning his back to them and leaning on his club; then, while rocking from one foot to the other he calls out the name.

123 553 597 ● I acquired the name Kôkaipó as follows: The chief Major Delphino Kôkaipó had died while traveling a number of years ago before he had been able to transfer his name, so that it became extinct. This was generally regretted, especially because of the last bearer's popularity. Some time after my arrival, the councilors decided to adopt me into the community as the first non-Indian and availed themselves of this exceptional case to revive the name.

Immediately after the morning dance, chief Kukrãčą' summoned the entire village to the plaza, where the council first held a short conference concerning the affair. Then Kukrãčą', the deceased Kôkaipó's junior brother, took up a position on my right, and Čątú, the dead man's special hąpín, on my left. Chief Hąktokót stood in front of us and all faced west, that is, in the direction of the village half belonging to the complementary exogamous moiety. Leaning on his long burity staff Hąktokót delivered a loud and passionate address, which at that time I was unable to follow, and announced the name. The audience responded with loud shouting and a blast of trumpets.

After the ceremony my deceased namesake's three sisters came up to tell me how glad they were over the revival of the name and my now being their brother. One of them introduced her little son, who at once merrily addressed me as "kedti" (maternal uncle) and to whom I was expected at some future time to convey the name, as I actually did some years later.

552 Strangely enough certain objects of importance also receive personal names, for example, ceremonial lances (krowačwa). When in 1935 I presented the tribe with